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most luxuriant grass." And again, "Through a magnificent country, fitted to support a numerous population of civilized men." Before reaching Fort Union in the northwestern part of Nebraska Territory, for days, Lieutenant Saxton describes the abundance of game, as "buffalo, bear, elk, and black-tailed deer," says that no country "can boast a greater profusion of game," and soon adds, "innumerable herds of buffalo cows, in many places extending in every direction as far as the eye could reach." Another explorer reports similar herds of buffalo in that section of Nebraska Territory, at a later period. There must be luxuriant vegetation, with a fine soil under it, well watered, on which civilized man will find a rich and happy home. Admitting the existence of a large irreclaimable desert in Nebraska Territory, and the smaller deserts reported in some of the explorations farther south and west, there is still a vast country of great value, from which these deserts cannot exclude the enterprise and energy of Americans.

ART. X.—*The Life and Labors of the* REV. T. H. GALLAUDET, LL. D. By REV. HEMAN HUMPHREY, D. D. New York: Robert Carter & Brothers. 1857. 12mo. pp. 440.

THE story of active philanthropy is ever interesting, and many a schoolboy has read with delight the lives of comforters of human sorrow, from John Howard to Florence Nightingale. But in the whole range of biography we seldom meet with a more interesting narrative than that of Thomas H. Gallaudet. His labors were neither in jails nor in military hospitals, but chiefly with the deaf and dumb, whose woes at first sight would appear more utterly irremediable than those of chained felons or mangled soldiers.

Thomas Hopkins Gallaudet was born in Philadelphia on the 10th of December, 1787. He came of a Huguenot family, originally settled in the city of Rochelle, France, his great-grandfather, Peter Elihu Gallaudet, having emigrated to this country

a short time prior to the revocation of the Edict of Nantes. When Thomas was quite young, his parents removed from Philadelphia to Hartford, where he grew up, giving early promise of more than ordinary success in life. He appeared singularly adapted by nature for the instruction of the deaf and dumb, which vocation he afterward pursued with such eminent ability, and we find one of his first compositions to be "A Reverie" regarding languages, and speculations as to the possibility of inventing some universal language, which, although a plan that has occupied many profound minds, has as yet proved abortive. He was fitted for Yale College in the Hartford Grammar School, and entered the Sophomore Class in the autumn of 1802, when fourteen years of age, — quite too young, as he afterwards thought. He was a universal favorite, while in his studies he was remarkably systematic. He displayed a strong taste for mathematics, and in English composition had no equal in his class. He graduated in 1805 with the highest honors, and soon entered the office of Hon. Chauncey Goodrich, one of the most distinguished lawyers in Hartford, with whom he applied himself diligently to legal studies. But law, although offering many attractions to his mind, was not destined to be his profession. His health failed before one year of study had elapsed, and he accepted the post of tutor in Yale College at the end of the second. He discharged the duties of his tutorship with honor to his College and himself for two years, devoting his leisure hours to English composition and literature, and acquiring a pure and transparent style. On leaving his Alma Mater for the second time, his health demanded active service, and by a large commercial house in New York he was offered a business commission which took him over the Alleghany Mountains, the journey invigorating his constitution, and proving profitable to his employers. Soon after his return he entered a counting-room, probably intending to devote his life to trade; but, in the language of the work under review: —

"This was not the will of Providence. God had more important work for him to do; a work for which he was better qualified, we believe, than any other young man whose services could have been

secured. The great and only deficiency was, he had not yet given his heart to God. And just here it was that the Holy Spirit interposed to supply the deficiency; opened his eyes to his guilty and lost condition, and, as he tremblingly hoped, brought him out of darkness into the light and liberty of the Gospel. He soon after made a public profession of his faith in Christ, and united with the First Congregational Church in Hartford, under the ministry of the Rev. Dr. Nathan Strong." — p. 24.

In 1811 he entered the Andover Theological Seminary, passed through the prescribed course of studies, and took his diploma at the anniversary in 1814. Now opens the most useful and interesting part of Gallaudet's life. He was fitted to preach, and did preach, but the ministry was not to be his special mission, more than the law or commerce. About this time he became very much interested in the case of Alice Cogswell, a deaf mute about ten years of age, whose misfortune had been caused by an attack of spotted fever when she was two years old. The house of her father, Dr. Cogswell, adjoined Gallaudet's, and he thus had frequent opportunities of seeing the little mute. His benevolent disposition was deeply stirred by the unfortunate condition of his young friend, and he soon discovered that he was better able than any one else to communicate with her by signs. He taught her the names of persons and things by simple sentences, and these favorable beginnings induced her friends to hope that eventually she might be taught to read and write. Her father in the mean time was of course much interested in the system of instruction for the deaf and dumb as practised in Europe, and among other works which he perused was one by the Abbé Sicard, the pupil and successor of the celebrated Abbé de l'Epée, and who perfected the sign language. Dr. Cogswell supposed that he would be obliged to send his daughter abroad for the needful tuition, as there was then no institution in this country for the instruction of mutes, and not a single individual who understood the foreign system. On further examination of the subject, it was found that a much greater number of the deaf and dumb were living in Connecticut than any one had imagined, and it was believed that enough might be found in the New England States to form a very large school. A number of benevolent individuals at once inter-

ested themselves in the project; but in the first place it was necessary that some one should visit Europe in order to qualify himself thoroughly for the task of instruction. Mr. Gallaudet was at once looked to as the man, and indeed no one else appears to have been thought of.

"His fine education, gentlemanly manners, attractive social qualities, philosophical turn of mind, undoubted piety, and growing sympathy for the large class of deaf mutes, wholly uncared for in this country, recommended him as pre-eminently qualified for the task of pouring the light of a new being into their dark minds." — p. 29.

Attached to the ministry, he hesitated for a short time about assuming this new responsibility; but at length accepting the call, he was furnished with letters of introduction to many of the most distinguished philanthropists in Great Britain, as well as to the principals of the Deaf and Dumb schools in London and Edinburgh. He sailed from New York for Liverpool on the 25th of May, 1815, and arrived at his destination after a pleasant passage of thirty days. It was hoped and expected that Mr. Gallaudet's high testimonials would at once give him free access to the London and Edinburgh schools, in order that he might in a short time qualify himself for the office of teacher, and return to his own country; but in this he was greatly disappointed. To an American for the first time going abroad, there is much in the European system of rigid exclusion which is peculiarly annoying. In his own free land he is at perfect liberty to visit, without showing passports or demanding permits, all the government buildings, its bureaus of state, treasury, army, and navy, its mints, arsenals, dockyards, patent-office, its legislative chambers, and President's house. In the same spirit, nearly all private establishments are open to his inspection. But in Europe he finds many objects of interest closed to him entirely, and for many more which he is allowed to see a permit is required, for which he is not infrequently made to pay, and, what is far more trying to an American, to wait also. Some of the picture-galleries, museums, and palaces are alone exceptions. It is also frequently remarked, that the professedly despotic governments, as France, Russia, Austria, and Naples, offer fewer barriers to the researches of an intelli-

gent traveller than England. There is in our mother country an inveterate prejudice against innovation, a blind reverence for old forms of red-tapism simply because they are old. The English people reform slowly, less on account of their dislike of imitating the improvements of other nations, than from the fear of destroying the prestige of some feudal custom.

Greatly to his sorrow, Mr. Gallaudet now found that, although the schools of England and Scotland were private establishments, whose proprietors with one or two exceptions treated him courteously, they had bound themselves by rules and restrictions which virtually shut him out. They would receive him only on condition of his entering the lowest class as a pupil, to pass regularly through a course of three years. With such a requirement he was unwilling to comply, believing that he could thoroughly possess himself of the system of instruction in a much shorter time. He asked that he might be admitted to the London school for a few weeks only, on trial. His application was peremptorily refused; he must serve three years or not at all. He passed six weeks in London in anxious suspense, referred by teachers to committees, and by committees back to teachers, the spirit manifested towards him being, to say the least, narrow and illiberal. He could, after all his efforts, only obtain leave to join the London school for one month on trial; but after that he must serve as assistant teacher for three years, unless the principal, Dr. Watson, saw fit to release him sooner as thoroughly qualified. This placed him entirely in Dr. Watson's power, and he determined to apply in other quarters. So wholly devoted was he to his philanthropic purpose, that he scarce allowed himself any time for sight-seeing. To his active mind and cultivated taste the picture and sculpture galleries, the museums and libraries of London, would have offered inexhaustible pleasures. But, with stern self-denial, he saw little of these, his whole time in the vast metropolis being busied with the great cause of his mission, while his thoughts turned fondly homeward upon those whose miseries he longed to alleviate.

He left London on the 24th of August, 1815, and three

days afterward reached Edinburgh. Here he was beset by the same difficulties which had baffled his efforts in the Southern capital. He became at once anxious to depart for Paris, where he could meet the Abbé Sicard, but decided to delay his journey for a few months on account of the unsettled state of France. The great events which had followed the battle of Waterloo on the 18th of June, the flight, surrender, and exile of Napoleon, and the restoration of the Bourbons, took place just at the period of his arrival in England, and he wisely judged it inexpedient to visit the Continent until the new, or rather ancient, order of things should be fully established. He therefore remained in Edinburgh until the 12th of February, 1816. His sojourn in England and Scotland made him acquainted with many distinguished men and women, who took a kind interest in his mission, and among those with whom he formed friendships may be mentioned Josiah Roberts, Robert Hall, Zachary Macaulay, father of the great historian, Dugald Stewart, Dr. Thomas Brown, Dr. Chalmers, Mrs. Grant, and Hannah More.

At length Mr. Gallaudet reached Paris, on the 9th of March, 1816, bearing a letter from Mr. Macaulay to the Abbé Sicard. The Abbé, in strong contrast with the Scotch and English teachers, received him in the most cordial manner, promised him every facility, and was as good as his word. Mr. Gallaudet at once entered upon a regular course as pupil, and, notwithstanding his imperfect knowledge of the French language, made such rapid progress, that in three months, instead of three years, he had so far mastered the system as to be prepared to return to the United States, and place himself at the head of the proposed deaf-mute asylum. But as the branch of instruction for which he was now qualified was entirely new in America, and more than one teacher would be required for a successful beginning, it was necessary for him to find some competent assistant. One of the Abbé Sicard's principal aids was M. Laurent Clerc, and, after some little negotiation, Mr. Gallaudet induced him to leave his native land, and go to America in his company, to become a teacher in the asylum. This gentleman is still attached to the institution in Hartford, where we saw him but a short

time since, and held with him a long blackboard conversation, both in our bad French and in his good English.

While Mr. Gallaudet was pursuing his inquiries and studies in Europe, the friends of the asylum were taking active steps to insure its success. In May, 1816, the Legislature of Connecticut granted an act of incorporation, the institution being styled "The Connecticut Asylum for the Education of Deaf and Dumb Persons." It could not, however, at once be opened, as it required some months to collect funds, and also to enlighten the public mind as to the practicability of the undertaking. Mr. Gallaudet on his return visited several of our large cities with this double object. He was eminently successful, as he inspired confidence wherever he went, and on the 20th of April, 1817, the asylum was opened. At first, only seven pupils were entered; but before the end of the year, so successful was the experiment, that the number increased to thirty-three, and applications for admission came from all quarters. Thus, notwithstanding the grant from the Legislature of five thousand dollars, the directors had not sufficient funds to provide for those indigent mutes whose friends were unable to meet the cost of supporting them, and this sum was afterward expended in educating the needy pupils of the State alone. The principal building being completed and occupied, it was dedicated on the 22d of May, 1821, on which occasion Mr. Gallaudet delivered an interesting and impressive discourse. Meanwhile the institution had continued to prosper, in the autumn of 1818 containing between fifty and sixty pupils. The salaries of the teachers, however, and other school expenses, much exceeded the income from tuition, and as charitable subscriptions could not always be relied on, it was determined to petition Congress for a grant of money or of land from the public domain. The petition, being drawn up and presented, was warmly advocated by the Connecticut delegation, and among others who greatly interested themselves in its favor was Mr. Clay, then Speaker of the House of Representatives. The reception and success of the petition present a striking contrast to the fate of that of Miss Dix, whose land-bill for the benefit of the insane was vetoed by the late President. A grant of twenty-

three thousand acres of land was obtained, the avails of which have constituted a large fund. Between the years 1825 and 1830, the number of pupils increased from seventy to one hundred and forty, and Mr. Gallaudet had the satisfaction of seeing the institution placed upon a permanent basis, and continuing to enlarge its charities year by year. Not only did he give daily his personal aid in the arduous task of teaching, but, in order more effectually to inform a generous public of the progress of deaf-mute instruction, he visited most of the principal towns of New England with some of his pupils, giving such exhibitions as he thought were demanded to secure general confidence.

Mr. Gallaudet's incessant labors gradually wore upon his health, which at length imperatively demanded his resignation as principal of the asylum, and, after twelve years of most active service, a sense of duty to himself and to his family, as well as to the institution, induced him to tender his resignation to the Board on the 25th of April, 1830, and it was accepted. But although his official connection with the school was at an end, he never ceased to feel the deepest interest in its prosperity; nor did he until the end of his days manifest less sympathy with many other benevolent associations. We must hurriedly pass over his connections with these, as the limits of this article will not permit us to enlarge upon them, and at the same time to refer again, as we purpose, to the subject of deaf-mute education. As soon as it was known that his duties with the asylum were about to cease, he received communications from philanthropic individuals and institutions in many quarters. He had always displayed a warm feeling in favor of the American Colonization Society, and he at once received solicitations from the officers of different branches in Connecticut, New York, New Jersey, and Pensylvania, to accept the office of agent, which, however, he felt obliged to decline, as well as that of principal of the New England Asylum for the Blind. His fame had gone abroad, and the trustees of this institution were exceedingly anxious that he should take charge of it, even before he left his post at Hartford. He also received pressing invitations from the New York University, Dartmouth College, the

Oneida Institute, the Utica Female Seminary, the High School of Burlington, New Jersey, the New York High School, the Cincinnati Seminary, and many others.

It does not appear that Mr. Gallaudet had any fixed plan when he left the asylum beyond a strong desire to write books for children. Busy as he continued to be in his various avocations, he found time to write many of these, as well as numerous contributions on his favorite topic of deaf-mute instruction, for magazines, reviews, and the journals of the day. Eight years thus passed, and in 1838 he was solicited to accept the post of chaplain to the Insane Hospital at Worcester. Unwilling to leave his home, he declined the invitation, but a few months afterwards accepted the same office at the Retreat in Hartford. Here he greatly interested himself in the condition of the insane, and, in the same benevolent spirit which he displayed in every action of his life, he thoroughly examined systems and modes of treatment, and made many valuable suggestions for the happiness and improvement of the victims of mental disease. His duties were faithfully performed until the summer of 1851, although his health had sensibly failed for some time previous. In July of that year he was attacked with dysentery, from which he never recovered. He lingered until the 10th of September, and then peacefully closed his pure, faithful, and earnest life. In Hartford his death was deplored as a public calamity, and no funeral ceremony could ever have gathered together a company of more sincere mourners than the deaf-mutes who shared in his obsequies.

The art of instruction for the deaf and dumb is almost entirely the result of the philanthropy of modern times. Before the Abbé de l'Epée, various attempts had been made, but rather as a matter of philosophical experiment than in any well-grounded hope of success. The fate of those unfortunate beings, who from birth had been destitute of the sense of hearing, or who had lost it in infancy before the age of articulation, and consequently became dumb also, was peculiarly hard. Their minds were suffered to remain without culture, they were left to themselves, and shut out from the society of rational beings. Such unnatural prejudices were

formed against them, that in some countries it was the custom to destroy all infants who at three years of age remained incapable of speech and hearing. Even in France, the country in which deaf-mute instruction afterward most rapidly advanced, the birth of such children was accounted a family disgrace. Their animal existence was alone regarded; they were rigidly secluded in some convent or asylum, left to the tender mercies of unfeeling keepers; and, all desire of improvement being repressed, they gradually grew into the idiots they were deemed, and, if naturally gifted even with the powers of Shakespeare or Leibnitz, sank in time to the condition of brutes.

One of the first experimenters in deaf-mute instruction was Pedro de Ponce, a Benedictine monk of Leon, who lived about the middle of the sixteenth century. John Bonet, also a Spaniard, published the first known work on the subject, in 1620. It was accompanied by a manual alphabet, from which the one now in use in Europe and America was derived. Other laborers followed, but little was done to attract public attention until the Abbé de l'Epée devoted his life to the relief of the unfortunate deaf and dumb. He was born in 1712 at Versailles, and was educated by his father, the king's architect, during an irreligious age, in the fear of God, and taught to love his neighbor as himself. He entered the Church, but, being a Jansenist, met with much persecution, and remained poor to the end of his days. His benevolent spirit was ever zealous in its offices of charity, but it appears that accident first led him to the great work which became the chief object of his life. Two sisters who were deaf and dumb resided with their mother in Paris. De l'Epée had occasion to call at their house, when, learning that the mother was absent, he addressed some questions to the young ladies, and was surprised at receiving no answer to anything he said. The mother soon returned, and explained the apparent rudeness by a detail of their infirmity; farther informing him that a kind friend, Father Fanin, had attempted to give them some instruction, but had died before his labors were crowned with success. De l'Epée at once was interested for the poor women, and set himself to work in the endeavor to invent

some mode of communication with them. After long reflection, it struck him that language is but an assemblage of the signs, in the same manner as drawings are the representations, of numerous objects. He also remembered the principle laid down by his tutor, a good metaphysician, "that there is no more natural connection between metaphysical ideas and the articulated sounds which strike the ear, than between these same ideas and the written characters which strike the eye." Why might he not therefore frame a language of gestures, as signs to meet the eye, to serve instead of a language of words? In his essays with his pupils he met with many disappointments. He showed them letters which he taught them to imitate, but nothing like ideas reached their minds; the teaching was purely mechanical. He had indeed invented gestures to correspond with every sound in the language; but the medium of communication was still wanting, and he was as if striving to teach a language by a grammar in that same language, every syllable of which was unknown to the pupils. He taught them at length even to transcribe whole pages of abstruse disquisitions, but appears to have deceived himself as to the real amount of knowledge he imparted. He was in truth somewhat in the position of Egyptologists, prior to the decipherment of hieroglyphics; he had discovered the Rosetta stone of the deaf-mute language, but it was reserved for the Abbé Sicard fully to explain its meaning and to render it intelligible to others. The language of De l'Epée himself, on complimenting Sicard for his improvements on his own system, was, "Mon ami, j'ai trouvé le verre, c'est à vous d'en faire les lunettes."

We cannot enter into any detail of the Abbé Sicard's system, which would require a paper specially devoted to it; but while he retained the plan of artificial signs contrived by De l'Epée, he soon found that the intellectual education of his pupils should be the chief object, and in order to attain this end he struck out for himself a new path. The object of his first lessons was to teach his pupils the relation between the names of objects and the objects themselves, and thus he gradually proceeded to the comprehension of abstract ideas. His system has been eminently successful, and at

the present time well-educated deaf mutes are as capable of understanding the most subtile metaphysical distinctions, as of comprehending any of the ordinary phases of material life. From personal experience and reflection, Sicard came to have little faith in the teaching of articulation to the deaf and dumb. Mr. Gallaudet coincided in his views, and placed the greatest reliance on the language of natural signs, which he contended is universal. Some of his papers on the subject are exceedingly curious and entertaining. He thinks that this sign-language might be generally used by missionaries in foreign lands, as a means of communicating with the heathen, in a very much shorter time than that usually spent in the necessary study of their languages before they can be instructed in Christian precepts.

In the summer of 1818, a young Chinese passed through Hartford, and spent an evening with Mr. Gallaudet. He was so ignorant of the English language that he could not express in it his simplest wishes. Mr. Gallaudet introduced him to M. Clerc, a deaf mute from birth, who did not know a single word of Chinese. No two persons, therefore, could possibly be brought together more completely disqualified for colloquial intercourse. The result, however, surprised all present. M. Clerc learned from the Chinese many interesting facts regarding his birthplace, his parents and their family, his occupations at home, and his ideas of God and a future state. By the aid of proper signs, also, M. Clerc ascertained the meaning of about twenty Chinese words.

So remarkable was Mr. Gallaudet's success in the sign-language, as frequently to astonish strangers, and we quote an extract from his Memoir in his own words, in illustration of his skill. One of his pupils was a lad of much intelligence, with whom he made frequent experiments to ascertain how far he could communicate ideas to him without the use of words spelled to him on the fingers, or of any signs made by the arms and hands, but solely by expressions of the face, motions of the head, and attitudes of the body.

"One day our distinguished and lamented historical painter, Colonel John Trumbull, was in my school-room during the hours of instruction, and on my alluding to the tact which the pupil referred to had of read-

ing my face, he expressed a wish to see it tried. I requested him to select any event in Greek, Roman, English, or American history, of a scenic character, which would make a striking picture on canvas, and said I would endeavor to communicate it to the lad. 'Tell him,' said he, 'that Brutus (Lucius Junius) condemned his two sons to death for resisting his authority and violating his orders.'

"I folded my arms in front of me, and kept them in that position, to preclude the possibility of making any signs or gestures, or of spelling any words on my fingers, and proceeded, as best I could, by the expression of my countenance, and a few motions of my own head and attitudes of the body, to convey the picture in my own mind to the mind of my pupil. It ought to be stated that he was already acquainted with the fact, being familiar with the leading events in Roman history. But when I began, he knew not from what portion of history, sacred or profane, ancient or modern, the fact was selected. From this wide range, my delineation on the one hand, and his ingenuity on the other, had to bring it within the division of Roman history, and, still more minutely, to the particular individual transaction designated by Colonel Trumbull. In carrying on the process, I made no use whatever of any arbitrary or conventional look, motion, or attitude, before settled between us, by which to let him understand what I wished to communicate, with the exception of a single one, if, indeed, it ought to be considered such.

"The usual sign at the time, among teachers and pupils, for a Roman, was portraying an aquiline nose by placing the forefinger, crooked, in front of the nose. As I was prevented from using my finger in this way, and having considerable command over the muscles of my face, I endeavored to give my nose as much of the aquiline form as possible, and succeeded well enough for my purpose. Everything else that I looked and did was the pure, natural language by which my mind spontaneously endeavored to convey its thoughts and feelings to his mind by the varied expressions of the countenance, some motions of the head, and attitudes of the body. It would be difficult to furnish the reader anything like a complete analysis of the process which I pursued in making the communication. To be understood, it ought to be witnessed, and accompanied with the requisite explanations. The outlines of the process, however, I can give. They were the following: —

"A stretching and stretching gaze eastward, with an undulating motion of the head, as if looking across and beyond the Atlantic Ocean, to denote that the event happened, not on the western, but on the eastern continent. This was making a little progress, as it took the subject

out of the range of American history. A turning of the eyes upward and backward, with frequently repeated motions of the head backward, as if looking a great way back in past time, to denote that the event was one of quite ancient date. The aquiline shape of the nose, already referred to, indicating that *a Roman* was the person concerned. It was, of course, an old Roman. Portraying, as well as I could, by my countenance, attitude, and manner, an individual high in authority, and commanding others as if he expected to be obeyed. Looking and acting as if I were giving out a specific order to many persons, and threatening punishment on those who should resist my authority — even the punishment of death.

"Here was a pause in the progress of events, which I denoted by sleeping as it were during the night and awaking in the morning, and doing this several times, to signify that several days had elapsed. Looking with deep interest and surprise, as if at a single person standing before me, with an expression of countenance indicating that he had violated the order which I had given, and that I knew it. Then looking in the same way at another person near him as also guilty. *Two* offending persons were thus denoted. Exhibiting serious deliberation — then hesitation, accompanied with strong conflicting emotions, producing perturbation, as if I knew not how to feel, or what to do. Looking first at one of the persons before me, and then at the other, and then at both together, *as a father would look*, indicating his distressful parental feelings under such affecting circumstances. Composing my feelings, showing that a change was coming over me, and exhibiting toward the imaginary persons before me the decided look of the inflexible commander who was determined and ready to order them away to execution. Looking and acting as if the tender and forgiving feelings of *the father* had again got the ascendency, and as if I were about to relent and pardon them. These alternating states of mind I portrayed several times, to make my representation the more graphic and impressive. At length the father yields, and the stern principle of justice, as expressed in my countenance and manner, prevails. My look and action denote the passing of the sentence of death on the offenders, and the ordering them away to execution.

"Before I had quite completed the process, I perceived from the expression of his countenance, and a little of impatience in his manner, that the pupil felt satisfied that he was fully in possession of the fact which I was endeavoring to communicate. But, for the sake of greater certainty, I detained his attention till I had nothing more to portray. He quickly turned round to his slate, and wrote a correct and complete account of this story of Brutus and his two sons." — pp. 198 – 202.

The services of Mr. Gallaudet were not forgotten by his pupils after his connection with the asylum had ceased; and not long after his death the "Gallaudet Monument Association" was formed, for the purpose of erecting some suitable memorial in his honor. With true earnestness of purpose, the association determined that no subscriptions should be received excepting from deaf mutes, although the citizens of Hartford generally would have freely contributed. The proposal was gladly met by the deaf and dumb in all parts of the country. These persons are generally by no means wealthy, but they cheerfully gave from their little, and the result is one of the most elegant monuments of its size in the United States. The same rule that limited the subscriptions was applied as far as possible in the construction of the work, so that it should be the sole product of deaf-mute labor. It stands within the grounds of the asylum, and in front of the building, — an obelisk and base of pure white marble, about twenty feet in height. Besides the usual inscriptions commemorative of the deceased, the south panel is decorated with a beautiful bass-relief (the work of Mr. Carlin, a deaf mute), representing Mr. Gallaudet in the act of teaching the manual alphabet to little children. The attitudes and expressions of the figures are exceedingly natural and graceful. Above this panel, on the shaft, is the Syro-Chaldaic word "Ephphatha," and on another side of the column the name of Gallaudet in the letters of the manual alphabet. The entire cost of the work was about two thousand five hundred dollars, and on the 6th of September, 1854, in the presence of many hundreds of deaf mutes, it was formally inaugurated, with appropriate ceremonies. Surely that man is entitled to our love and veneration, who, had he accomplished nothing else in life, raised up the deaf and dumb from the position of outcasts, to take their places in the great human family as intelligent and thinking beings. As a Christian philanthropist the name of Gallaudet will ever be remembered, and we of this century can point with pride to the noble institution of which he was the chief ornament. To those who leave its walls, even with all the aid of modern art in teaching them, many of the pleasures of this world are denied. All

the varied and exquisite delights of sound they never know,— neither the charms of instrumental music, nor the far sweeter tones of human voices. They may enjoy the sparkle, but not the murmur, of the rill; the plumage of the bird, but not its song; the visible grandeur of the cloud, but not its thunders. Yet they can share human love and sympathy, can labor happily and usefully, can appropriate the consolations of literature, and the richer promises of religious faith. In patient hope, they wait the dawning of that day when they shall hear and answer the summons to immortal life.

ART. XI. — 1. *The Story of the Telegraph, and a History of the Great Atlantic Cable.* By CHARLES F. BRIGGS and AUGUSTUS MAVERICK. New York: Rudd and Carleton. 1858.

2. *The Atlantic Telegraph: a Discourse delivered in the First Church, August* 8, 1858. By EZRA S. GANNETT. Boston: Crosby, Nichols, & Co. 1858.

WE were among those who had no faith in the speedy success of the great enterprise of which these titles are the memorials. We knew that very many conditions must be essential to the completion of the work; and supposed that of those conditions there must needs be not a few which could be revealed only by a series of failures, each fruitless attempt suggesting some provision or precaution before unthought of. We therefore neglected the preparation, which we would else have made, for the scientific historiography of the telegraph. The details of the several experiments, and the daily operations of the last, are already familiar to our readers, who will find them embodied in the volume named at the head of this article. Of Dr. Gannett's eloquent sermon we shall speak before we close. Our present design is to present certain general views of human art, suggested by this its last, most stupendous triumph, and to determine so far as we may its probable results as regards business and the intercourse of nations.